178 342 bands, used for walls, and 7-in.-thick layer of tules, secured with series of willow bands inside and out, formed roof. Wreckage of such house, first used as dwelling, then as stable, standing in 1932 (pl. 6c); this house built by "Little Bill" Chico 38 years ago; MM had built similar house for his wife 27 years ago. Houses of sun-dried adobe bricks occasionally built, from 40 years ago to present time; SM frequently employed to lay out such.

349 Shades and summer shelters.- Simple shade or ramada (koma·l), still used occasionally; rectangular, built on 4-post foundation with 2 willow poles resting lengthwise in top of forked uprights; willow branches piled at right angles to these 2 top poles, to depth of 3-4 ft. These simple shades 4-6 ft. high, 6 x 8 ft. long and wide; made chiefly for women to work under during hot weather.

349 342 More elaborate type of summer shelter, referred to by same term as above, built as protection against wind; this consisted essentially of 4-pole shade, built higher and longer than ordinary ramada, with back and sides added, front left open. Series of willow poles, 1 in. or so in diameter, with small branches left on, were stuck upright in ground in straight line close to each other, between the forked uprights; these series of poles formed walls, which were banded on inside and outside with series of horizontal willow bands spaced 1-2 ft. apart. Tops of these shelters covered with willows in same manner shade covered. Families ate, slept [221] under such shelters in summer; in summer 1933 several families at Onyx rancheria using such. FM remembered having seen long rectangular communal shelter of this type, sufficiently large to accommodate several families, in use during fiestas at hot springs near Kernville in Palagewan area; women cooked at separate fires in open front part of this shelter, which faced E to get morning sun.

349 Camps.- At piñon grounds Tübatulabal often camped in large group, within circular corral-
● 361 like brush enclosure (ho·yat), 30-50 ft. in diameter, which had brush walls 3-4 ft. high and single entrance on E side. Supplies kept inside this enclosure and families ate and slept there in family groups.

349 Single families out gathering piñons often use shelter (mohošt, also term for dwelling house) made by leaning poles along both sides of horizontal limb of tree; these poles slope downward and outward and are covered with brush, slabs of pine bark being laid over brush to form shelter, 4-6 ft. high, which serves as storage place and as sleeping quarters in event of thunder showers (MM).

[171] On bulb-gathering expedition to desert FP had camped in single-pole greasewood shade similar to Northfork Mono shelter (Gifford, 1932 b, pl. 3b).

103 31. palage·wan, unaugmented and augmented Kern r.
32. ho·hlam, fishing site in canyon of unaugmented Kern, between Kernville and Cowell creek.
33. holo·'odap, fishing site in canyon of unaugmented Kern r., between Cowell and Bull Run creeks.
34. lohlam, Bull Run canyon.
35. šehnalom, fishing site in canyon of unaugmented Kern N of Bull Run creek.
36. tuŋabit, rock shelter with pictographs on it in Bartolas country; general term for small rock shelter.
37. palnagoy nagoyapul, water running like a snake; Taylor meadow.
38. i·wakanun, Long valley.
39. u·u·laup, Kern lake.
40. u·twa·bit, Bald mt. Cf. 41.
41. kala·kawp, Mt. Whitney; Kroeber, Handbook, 607, gives Otoavit (cf. 40) for Mt. Whitney.

SOCIAL ORGANIZATION

621 Bands.- Tübatulabal, Palagewan loosely organized in 2 bands, each band having its own chief and occupying, during winter months at least, naturally demarcated geographic areas in adjacent valley regions of South Fork of Kern r. and Kern r., respectively. Although the 2 bands were politically discrete entities, there was strong feeling of relationship between them, and frequent visiting back and forth between members for purposes of seed gathering, fishing, hunting, and social pursuits. Intermarriages between Tübatulabal and smaller Palagewan band [578] frequent; SM knew of no serious disputes between 2 bands; on other hand he gave no accounts of leaguing of bands to fight common enemy.

● 361 621 Hamlets and household groups.- Each band was composed of a number of family groups; these latter were mobile units during greater part of yr., but in winter settled down in a number of semipermanent hamlets where wood, water plentiful, mainly on edge of valleys or in lower foothills near springs or mouths of small creeks at elevation (hereafter abbreviated to elev.) between 2500-4000 ft.; a few hamlets were, however, situated on floor of South Fork valley. Locations of Tübatulabal and Palagewan hamlets ca. 1860 (fig. 11) and estimated population (hereafter abbreviated to est. pop.) of each as given below, obtained from SM. It will be noted that first 3 sites, in e. end of South Fork valley, [177 167] are of non-Tübatulabal hamlets; these represent Koso influx into Tübatulabal area within historic period (see section on Property, Trade, Division of Labor). Asterisk denotes sites visited with informant; section, township, and range are from U.S. Geological Survey topographical sheet of the Kernville quadrangle.

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*1. iŝwahul, Koso site on Canebrake creek, 4000-ft. elev. Now known as Canebrake; up to 1932 property of FP; unoccupied, 1932. NW quarter, sec. 25, T25S, R36E.

2. paca'awat, Koso site S of spring, 3000-ft. elev.; unoccupied, 1932. Center, sec. 21, T25S, R36E.

3. meyumbašt, Koso-Kawaiisu site at spring, 3500-ft. elev.; unoccupied, 1932. NE quarter, sec. 17, T25S, R36E.

*4. u·u·pu·lap, rope place; Tübatulabal hamlet, 2 mi. NW of Pilot Knob, on flat, W side of South Fork of Kern r. (FP); SM gave paca'awat as name for this site, but was probably incorrect. Elev. 3000 ft.; est. pop. 100; unoccupied, 1932. NW quarter, sec. 24, T25S, R35E.

*5. čebu·nun, Tübatulabal site, S bank of South Fork of Kern r. Elev. 3000 ft., est. pop. 30; unoccupied, 1932. SW quarter, sec. 35, T25S, R35E.

6. omomïp, Tübatulabal site at spring in foothills, N bank of South Fork of Kern r. Elev. 2800 ft.; occupied by Tübatulabal family, 1932, and now known as Raphael Chico's place; for est. pop. see no. 7. NW quarter, sec. 3, T26S, R35E.

*7. omomïp, Tübatulabal site in valley, N bank of South Fork of Kern r., 1/8 mi. NE of Onyx. Elev. 2700 ft.; est. pop. of nos. 6 and 7, 30; occupied by several Tübatulabal families, 1932, and now known as Onyx rancheria. SW quarter, sec. 4, T26S, R35E.

*8. yowolup, Red Dirt place; Tübatulabal site at spring on floor of South Fork valley. Elev. 2650 ft.; est. pop. 35; unoccupied, 1932.

*9. yïtiyamup, Tübatulabal site at springs in foothills, n. edge of South Fork valley. Elev. 3000 ft.; est. pop. 50; owned by SM, occupied by 2 related family groups, 1932, and known as the Rancheria. SE quarter, sec. 35, T25S, R34E.

*10. kolokum, Tübatulabal site, near springs on Fay creek. Elev. 4000 ft.; est. pop. 30; unoccupied, 1932. NE quarter, sec. 22, T25S, R34E.

*11. tušpan, Tübatulabal site, near spring, 1/4 mi. N of Weldon, on floor of South Fork valley. Elev. 2650 ft.; est. pop. 50; unoccupied, 1932. SW quarter, sec. 14, T26S, R34E.

*12. pa·da·ǧap, Tübatulabal site, below and above spring, in foothills S of South Fork valley. Elev. 3000 ft.; est. pop. 30; unoccupied, 1932. SW quarter, sec. 31, T26S, R34E.

*13. ha·halam, Tübatulabal site, on South Fork of Kern r. Elev. 2600 ft.; est. pop. 50; occupied, 1932, by 2 related Tübatulabal family groups and known as Jesus ranch. NW quarter, sec. 16, T26S, R34E.

*14. ? , Tübatulabal site, on South Fork of Kern r. Elev. 2600 ft.; est. pop. 20. Unoccupied, 1932. NE quarter, sec. 18, T26S, R34E.

*15. umu·bï·lap, Tree Yucca place; Tübatulabal site below spring, on flat, near s. end of South Fork valley. Elev. 2700 ft.; est. pop. 30; unoccupied, 1932. SE quarter, sec. 12, T26S, R33E.

*16. pašgeštap, Palagewan site, at hot spring,

[p. 41 (6)]

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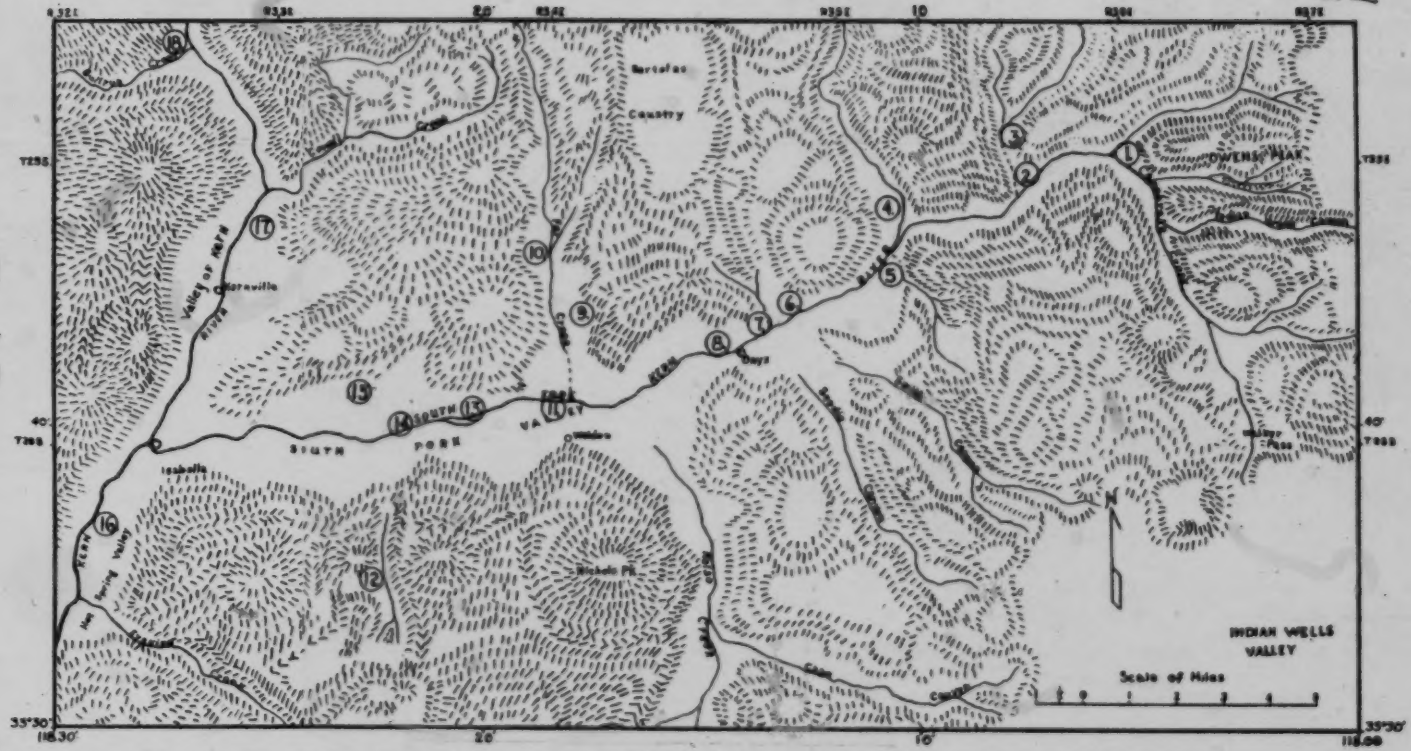

Fig. 11. Map showing three valley regions and Tübatulabal hamlet sites, s. part of Tübatulabal area.

1: Voegelin E-5 (1931-1933) 1938 NS22 Tübatulabal NS22

[p.42]

103 e. edge of Hot Springs valley. Elev. 2500 ft.;
361 est. pop. 40; unoccupied, 1932. SE quarter, sec. 31, T26S, R33E.

*17. cuhka·yl, Palagewan site, at hot springs in foothills, valley of unaugmented Kern. Elev. 2600 ft.; est. pop. 60; unoccupied, 1932. NW quarter, sec. 26, T25S, R33E.

18. ho·lit, Palagewan site near mouth of Bull Run creek. Elev. 2700 ft.; est. pop. 30; unoccupied, 1932. SW quarter, sec. 4, T25S, R33E.

Kroeber (Handbook, 607) locates villages at confluence of unaugmented Kern and South Fork of Kern r., and at Kernville; SM said there were no village sites at either of these points.

361 Hamlet sites might be inhabited regularly
221 throughout winter months, for several years by same or different families. Families often
[171] shifted residence, however, from one hamlet to another for same reasons Northfork Mono moved
592 about (Gifford, 1932 b, 17). Hamlets consisted of 2-6 households; population of single settlement not necessarily all related, but many times were; occupants of each household related. Hamlet no. 5 (fig. 11), where SM lived as boy, consisted of 2 related households with personnel as below:

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House I

Tübat.♂ (1)	Willy Miranda (3)	Steban Miranda (5)
=Tübat.♀ (2)	=Tübat.♀ (4)	Pedro Miranda (6)

House II

Tübat.♂ (7), b of (4)	♀ (9)		Tejon (Chumash)♂ (13)
=Tübat.♀ (8)	♂ (10)	plus	=Tübat.♀ (14), ss of (8)
	♀ (11)		
	♂ (12)		

House III

Empty

In house I, (3) houseowner (hani·ganan); in house II, (13) builder and houseowner for 2 yrs., until he and his wife moved to Tejon, when (7) became houseowner. House III unowned; "perhaps
[343] a storage house" (SM). No sweat house at this hamlet; occupants used sweat house at hamlet
[361] no. 4 (fig. 11). Houses 50-100 ft. apart. Occupants of 2 houses did not necessarily act as unit when hunting, fishing, seed gathering, but when South Fork of Kern r. flooded site, both households removed to vicinity of hamlet no. 9 and lived there until 1863. Two other hamlets each consisted of 3 houses.

594 Tübatulabal family biological, bilateral un-
611 named group, neither markedly paternal nor ma-

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29
Tubatulabal NS22

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this locality was probably the dividing line between the Canaliño and their neighbors to the east, the *Shoshoneans*.

The Shoshoneans were the largest and most powerful group bordering on the Yokuts. They extended from the Canaliño to the east and to the north as far as the Miwok. The names of some Shoshonean tribes have been preserved.

Occupying upper Tejon Canyon northeast of Tejon Ranchos Headquarters, the desert territory lying about Willow Springs, and Cummings and Bear valleys were the *Kitanemuk*. When asked for their tribal name some aged Tejon Indians will still answer, "*Ah kik-ke tah nim*", meaning, my tribe is Kitanemuk." A Kitanemuk village was located on Tejon Creek six miles northeast of Tejon Ranchos Headquarters. It was named *Tusin Tinliu*. The site is now occupied by a settlement of Indians of mixed tribes.

The Kitanemuk Indian village on Tejon Creek where the Overland Stage Station was located was named *Ahyah Kahbe*, which means Cottonwood. The village at the mouth of Comanche Creek was named *Cheut* (Che'-oot) *Pahbe*. Comanche Creek and Comanche Point both went by the name of the village there. Comanche is a name applied by white people. The first canyon north of Comanche Creek, and also the Indian Village there, were called *Ahbahvo Kahse*. At the present White Wolf Ranch was a village called *Ahtuse* (Ah-too'-se). The mountain valley there had the same name. Tejon Canyon back of Tejon Ranchos Headquarters was named *Cutset* (Coot-seet) *Ahobe*. Bear Mountain was called *Kiets* (Ki'-eets). Where the Vaquero Headquarters is now at Tejon Ranchos was an Indian village named *Hunah Vahmutch*.

Occupying Tehachapi Valley and the country north through Walker's Basin were the *Kawaiisu*. This tribe occupied territory almost exactly opposite the Yowlumne. On Caliente Creek, where the town of Caliente is now located, was the Kawaiisu village of *Tumayo*. Another Kawaiisu village was *Tahichpiu*, after which modern Tehachapi was named.

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North of the Kawiisu were the *Bankalachi*. As this volume goes to press there is perhaps one aged full-blooded member of this tribe still living, *Las'-yeh*, of Tule River Indian Reservation. She is now probably ninety-five years of age and is still the active head of a household. Together with her late husband, she accompanied me over much of the territory once occupied by her tribe, as well as neighboring Yokuts territory,

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts
Tubatulabal NS22

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Les'-yeh, now aged about 95 and last surviving full-blood of the Bancalachi Tribe from near Glennville, Eastern Kern County.

and helped record the names of many village sites and natural landmarks. On the site of present Kernville was the Bankalachi village of *Tulonoya*. Another Bankalachi village, *Pitnaniu*, was located where Isabella is now. Where Bodfish is now was the village of *Tumoyo*. *Haukaniu* was located where the old mining village of Keyesville was established. *Mawsow* (ow as in cow) was the Bankalachi name for a village about a mile and a half above the forks of Poso and Little Poso Creeks. It was

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29
Tubatu/Aboi/ NS22

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on the west side of Poso Creek and was in *Paleuyami* territory. Hot Springs, on Deer Creek, was always called *Kahtil Ilkow* (Hot Springs).

Back of the Bankalachi, and extending north to present Mineral King, were the *Pitanisha,* of which the Bankalachi were a subdivision.

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On the Kaweah River, surrounding present Camp Potwisha and extending east into Sequoia National Park where the *Balwishi,* or *Pahd'-wishi.* Hospital Rock was known by the Pahdwishi as *Pahdin,* meaning Place to Go Under, Moro Rock, the great granite dome which stands out so impressively above Hospital Rock, was known as *Wah'-ah Yah'-kow,* or High Rock. Castle Rocks on the south side of Kaweah River, opposite Moro Rock, in Pahdwishi territory, were named *Lungnotim.* The mountain known as Homer's nose, in the high Sierra south of Castle Rocks was named *Topousha,* meaning Leaning Rock.

The high, sharp peak northwest of the old North Tharp home, and also in Pahdwishi territory, was called *Ducuntow.* On the south bank of the Kaweah River, just south of Ducuntow was a village named *Hawtyunyu.* About two miles up the little valley southeast of the North Tharp home was the village of *Yumuhtow.*

The Pahdwishi had at the bridge just below the present Three Rivers store a seasonal camping site which was called *Chopaw.* The high hills across the river north of Chopaw were called *Nawhawntow,* meaning Bear Place, because a bear once killed an Indian there. Just across the road about eighty yards east of the Camp Howdy store was a salt spring called *Tushow.* The Indians obtained salt by boiling down this water. Sawtooth Peak, back of Mineral King, was called *Kah-did'-it.* Ash Mountain was known as *Lih-mih'-shim.* Yucca Point, just above Ash Mountain checking station, was called *Kawidow,* meaning Yucca Place. The red paintings at Hospital Rock were called *Hawyu,* meaning Red.

North of the Pahdwishi were the *Wuksache.* They occupied upper Rattlesnake Creek and the territory around present Badger. The mountain east of Ash Springs, in Wuksachi land, was called *Wehe.* Bear Mountain, south and west of Badger, and the long ridge which runs southwest from it were called *Chawhawmin.* At Stokes Mountain, south of old Aukland, there are several Wuksachi landmarks. A short distance below the old Stokely Stokes ranch home was the village of *Tungnow.*